Volume V Chicago, Ill., February, 1929 Number 11

The Liberal

A Creed

There is a destiny that makes us
brothers—
None goes his way alone.
All that we send into the lives of
others
Comes back into our own.

I care not what his temples or his
creeds,
One thing holds firm and fast,
That into his fateful heap of days
and deeds
The soul of a man is cast.

—Edwin Markham.

Published monthly by

The Peoples Church

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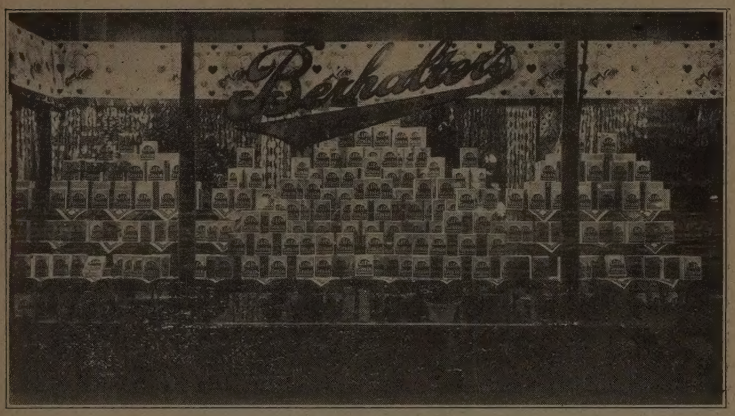

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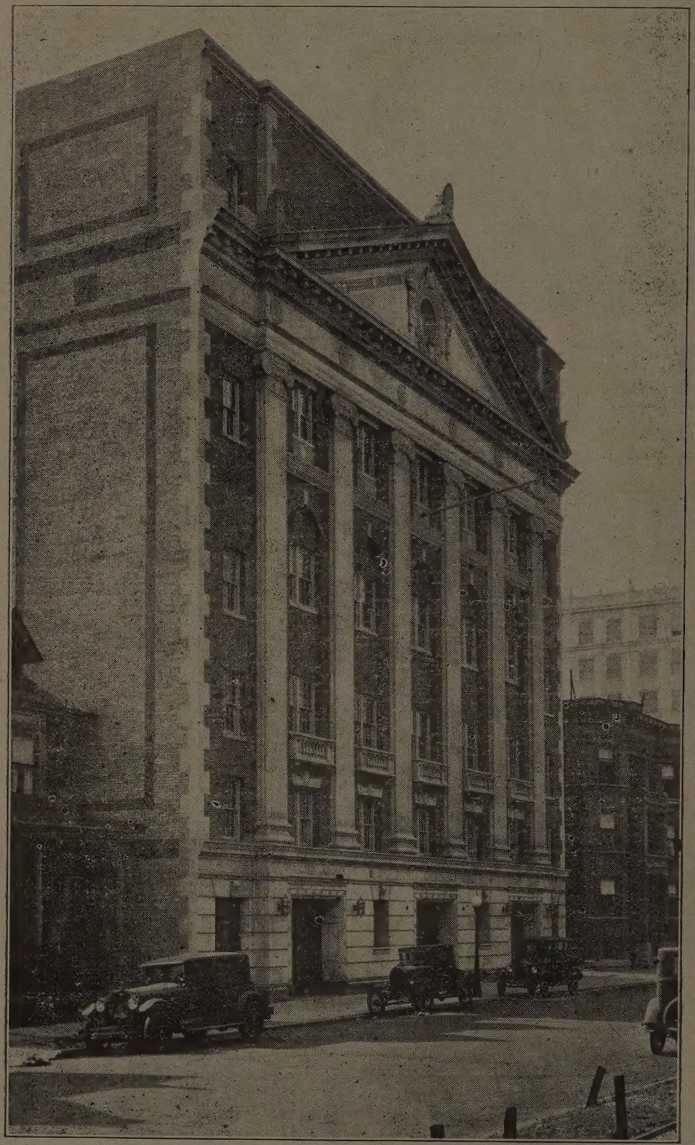

THE PEOPLES CHURCH OF CHICAGO

THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

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"THROUGH THE STUDY WINDOWS"

By Grace Thayer Bradley.

From the study windows we look out across miles of frozen lake. Ice, snow covered,—rough, heaped high in places—frozen slab upon slab,—grey—bleak—a great frozen desert! It has been like this for weeks. Several times a great surging under-swell has caused cracks ripping through in every direction, and then masses of ice would begin to separate into islands, the cracks becoming ever widening avenues of water. Sometimes the ice is broken to bits and dashed against the shore, — piling high along the beaches; or sometimes large floes sail out—out—disappearing mysteriously, and then as mysteriously sailing back again, and one doubts their own eyes when they have seen the fields of ice break and sail eastward, and heard all day — all night — the booming waves dash against the seawall beneath the windows, tossing the spray three stories high, and then calm again, and quiet, and one goes to the window to look—upon the same frozen desert—grey, — cold—rough — indescribably bleak, just as it had been before.

Today far out quite a strip of open water reflected a cold sky above. It was a gladsome sight to see open water again, even tho' the frozen plain intervened. All day like a needle to a magnet, I've been drawn to the windows, and I stand gazing far out at the open water. Incidentally I am trying to concentrate upon what to write for The Liberal this month.

Odd paradoxical pranks one's mind plays sometimes. Strange to say, while I sit in the window seat of the Study, this raw grey February day, looking across the icy expanse of Lake Michigan, memory has been recalling the most pleasant scenes and days in distant climes. Like pictures on a screen they pass before me.

One never-to-be-forgotten Sunday in Paris—the marvelous texture to the blue sky—the velvet softness of the summer air—ah! it makes me hold my breath a moment—to live in the memory of it! The myriad things of interest seen from the bus-top rides in London streets; the drive to the English Lakes, with Tea at Windemere and the visit at Wordsworth's "Dove Cote"; the warm afternoon we sat in the gardens of Warwick Castle, with fountains splashing, and proud peacocks strutting over the emerald lawns. Lovely quaint Warwick! How I would like to go there again!

Then—there is Scotland. I shall never forget the bonny green hills of Scotland, and Melrose Abby in the evening shadows is one of the loveliest pictures in my memory! A small bust of Sir Walter Scott on the mantle shelf in the study is ever remindful of the morning spent at Abbotsford. Near it on the same shelf is a cross a few inches high, carved of black bog oak, as my gaze rests upon it I recall the delightful day at Port Rush and the Giants

Causeway, where we purchased this little memento.

And there is Wales—ah! what a wonderful day we spent in Gower with our friends from Swansea. What stretches of beach, with sand almost as white as snow and of satin smoothness; what rocks—black—rugged, rising from the sea, impervious to the pounding waves.—And that peaceful sweet hour following "Tea-time" spent in the garden of our friends—a garden of old-fashioned flowers,—of roses and sweet lavender—of soft pansies — and such sweet-peas as can only be dreamed of in America; there is something about the climate of Ireland and Wales particularly conducive to the glory of sweet peas! I think many times and oft of that garden with green hedges framing it in, and its view of the sea.

On the Study wall near the door is a small picture of Ann Hathaway's cottage. There is a thrill even to live over in memory that walk across the fields to Shottery, and going through the rooms in that romantic homestead —coming out into the garden paths and strolling on into the orchard, where we sat on a wooden seat encircling a tree, and let our imagination have full play. Were we truly there we questioned—or were we merely dreaming about it while we sat at home — knowing well how it all should look from pictures?

Dreaming about it as I am doing now while I sit in the window seat looking across the waste of ice and snow—grey—rough—bleak — to the strip far out of open water—but what has changed it into blue shimmering light? A large pale moon riding above in a mauve sky has appeared like magic — I did not see it rise—I was not asleep, I was looking out —but my eyes were seeing the River Avon—the Sea—the crowded streets of London—the Boulevards of Paris. I have taken quite a journey—looking out the window into the grey sky across the ice!

The moon rises early these February days—there will still be an hour of fading daylight, the only sign thus far of approaching Spring, the days growing perceptibly longer.

* * * * *

Now that I have scribbled these few rambling thoughts over the hitherto unmarred pages before me, I have turned again to the window, and the open water has become a gleaming silver ribbon stretching beyond the ice fields, the full silver moon is high in a cold sky,—and the lights in the crib-keeper's windows twinkle like golden stars, the beacon lights from his tower cast a cheery, friendly glow over the surrounding ice and snow, and the scene is no longer bleak!

THE RADIO MAIL BAG

By Grace Thayer Bradley.

The letters from our Radio family (and from those attending the Church too!) bring more encouragement, inspiration and cheer than their writers can possibly imagine! We wish we could meet every one of the radio friends who write such kind letters of appreciation that we might take their hand, and look into their face and know their personality.

Sometimes we receive letters from people who attend the services in person—letters of appreciation and gratitude—and sometimes criticism and sometimes the criticism hurts deeply and often it means nothing more than

the stamp which carries it; and the kindly letters bring warmth and encouragement beyond all bounds of word value! During the extreme cold weather in January an interesting letter was received from a woman of delightful personality who teaches in a West side school. I offer it here for the benefit of those who live within walking distance of the Church. "Positive vs. Negative.—With due respect for the lady who remained home from Church because of the weather on Jan. 13 may I say that on above date I was present at Church positively having no desire to break record of continued attendance since last Easter. Temperature 14 degrees—Number of miles traversed in round trip 20. Cars boarded—6. Verdict at end of day—all things "Good, True and Beautiful" except the weather! Now that evening services have been inaugurated at the Peoples Church we pack our grip on Sunday morning with stationery and good books, thus spending the interim between morning and evening service communicating with distant friends and literary friends; testing the service at various hotels in the locality, in order that we may not be absent from the second service. With hearty good wishes, etc."

We are always glad to hear from Radio friends who live on farms, it seems so splendid that they can be with us in spite of distance and weather! A letter from Mineral Point, Wis., was of special interest to the editor of this article—in-as-much as my mother's sister married into one of the oldest Mineral Point families many many years ago. She died in less than two years after her marriage, but she had been ideally happy, and so Mineral Point ever remained a sacred spot to my family. The letter from there says: "We are away out in the country on a farm. Snow a plenty, no cars being used and if one goes at all horses must make it possible. We are certainly glad we have a radio and can hear Dr. Bradley Sunday mornings. To show appreciation in a measure we enclose a check and also a subscription for The Liberal. It may encourage you to know that many of us here look forward to your services, and I believe many of us are better men and women for having heard you. May you live long and keep up the great work. We like you and feel sure you accomplish much good. Sincerely B. J. P." Dr. Bradley would protest if he knew I was going to pass you excerpts from the following letter, but I think you will like it—I do! "Please allow us to commend you on your brilliant outlook on life. Your daily and untiring efforts will long be remembered by all thinking men and women. The subjects you discuss are an inspiration for all who listen. You are a pathfinder in the wilderness of modern thought; you are doing for civilization what Voltaire and Paine did for semi-civilization. Any minister of the gospel who has the courage to lecture truthfully and intelligently on the life and works of Voltaire and Paine deserves the exalted praise and admiration of all the American people. As you know, Voltaire and Paine were the two international emancipators. They freed men's minds from mental slavery and opened up an avenue of scientific thought."

Everyone interested in the aims and work of the church is invited to make a regular subscription to its support. Such subscriptions may be paid on a weekly, monthly, quarterly, semi-annual or annual payments system, in accordance with the convenience of each individual. Application for subscription blanks or weekly envelopes may be made to the secretary, Mrs. Harrison, in the church office. The church office is open every day during business hours.

BOOK CHATS

I can think of no better way to begin Book Chats this month than giving you the following quotation from the pen of Kathleen Norris which was recently published in the Philadelphia Public Ledger:

"The difference between having a good book to read and not having a good book to read is just about the difference between darkness and light. Once get into the habit of really enjoying books, and you have put something into your life that is pure gain. Whatever your work or ambition is, whatever you want to forget or want to learn, you cannot afford to leave books out of your calculations. No woman is so busy that she can't find time to pick up a book two or three times a day. And hundreds of women who write me wistfully that they wish they had time to study French or stenography, or any one of a hundred other things, seem to forget that study merely means the absorbing of things that are in books. What we think is what we are, and nothing restores a sense of the true proportion, the true values of our harassed and undignified lives, like a background of books. No real philosopher or humanitarian or thinker has ever attempted to get along without them. Little detached flashes of life that they are—a Russian interior here, a cold bit of New England ice poetry there, a vague study in mythical forms in a third cover; yet they do begin to build themselves together, to take form, to give one an expanding interest in the big world, and a willingness at least to decrease one's own ignorance. They are slow-going—good books. But plunge into them and force the wandering mind to absorb them, and they will pay their own way."

Russia and India are probably the most interesting and fascinating countries in the world. Books and interpretations of their culture, spirit and problems are coming in unending numbers from the publishers. The challenging problems obvious in both countries are many. Their greatness is found in their potentiality. This condition always is alluring to students and writers. I mention three books about India as significant. "Christ at the Round Table" by E. Stanley Jones. I heard Mr. Jones give a Lenten address in Detroit the other day. It was a spiritual and intellectual experience. He is a very unusual man and one of the best interpreters of India. His better known book, "The Christ of the Indian Road" is a truly great book. "An Uphill Road in India" by M. L. Christlieb is another splendid book. "Ideals that Have Helped Me" by Francis W. Warne is a record of the ideals that helped him during his work of forty-five years of service in India. Men who have spent long periods of time in the country about which they write are worthy of consideration over the superficial observations of those whose visits are limited to a hurried tourist visit.

The most valuable of the recent books about Russia is one written by Dorothy Thompson called "The New Russia." The book first appeared as a series of articles in the New York Evening Post. It seems to be a difficult matter to get the facts about Russia. Almost everyone who writes about Russia colors their work by the tints and hues of their own philosophy concerning the experiment of Communism. This book has less of the personal opinions and records facts with clarity and barrenness. To me it is a very valuable book and I heartily recommend it to my readers.

I must mention again a little book which has never left my bed side reading stand since I first knew it. When I wrote of it some months back it was unknown. It seemed to me then to possess abiding merit. My judgment is now affirmed and my respect for the book increases continually. The publishers, Simon & Schuster, are having a difficult time in keeping up with the demand. You will be grateful to me for calling your attention to "The Art of Thinking" by Ernest Dimnet. It has a rather involved subject which predicates difficult reading. But the book is not involved or difficult. It is as fascinating as a novel and absolutely devoid of technicalities. It will be an event in your reading life when you read this book.

—P. B.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

"DO WE NEED A NEW RELIGION?"

A Sermon Delivered By Dr. Preston Bradley in The Peoples Church, Sunday Morning, January 13, 1929. Stenographically Reported.

As I study the whole problem of religion, from week to week, from the very best thoughts that I can find given on both sides of the Atlantic ocean, I am impressed with the great sincerity and earnestness of our contemporary thinkers in giving us an interpretation of religion and a philosophy of religion that will be so commendable in its structure as to appeal to the very finest type of mind, and the very finest human spirit.

Not questioning their sincerity, nor their capacity to do this, I do detect, wherever the modern spirit speaks about religion, what I choose to call a "negative" presentation, or a presentation that has the reaction upon me of continually saying what we do not believe. The whole modern attitude is an attitude, in many respects, of negation, and some of the outstanding modernists and liberalists who are attempting to separate the dross from the pure gold, are most negative at times, which, it seems to me. interferes with their real value. We moderns are all the time telling the people what we do not believe. We discuss our own individual religious point of view with our friends and it is largely made up of negatives. We say, "I do not believe in the infallibility of the Bible, in the virgin birth, in the apostles' creed, in the Church; I do not believe that" until, it seems to me, that there is a place for what Wilfred Garrison has chosen to call his last book, "Affirmative Religion," a book that I cannot too highly recommend to all interested in the problem of religion. Doctor Garrison, in that book, begins with a hypothesis, one that appeals to every thinking mind. Of course, we know that there is a certain amount of excavating to be done before we can erect a building, we know that. We also know that there is a certain amount of mental excavating that must be done, a certain amount of readaptation to new standards. A new knowledge, an enlarged knowledge, of the universe has compelled a new attitude toward religion, and, it seems to me, that the mind is limited which does not see that point of view clearly. A religion, which is based entirely upon a conception of life which in its materialistic, biological and organic point of view, was so limited that even John Calvin and Martin Luther believed that the earth was flat, the result was a point of view in religion that lacked an awareness of immensity. Now, a person could not have a broad conception of religion in a dwarfed and limited universe, for our mental conceptions are largely determined by the universe, or the radius and circumference, of our individual lives. The more enlightened one's vision in life is, and the more comprehensive their mental grasp is concerning the universe, the larger and more tolerant conception they are going to have of religion and of human life. The larger your mind, the more expansive your conceptions. The more you know about the universe in which you live, the more tolerant will become your philosophy concerning the relationships in that universe in which you live. I am sure that you, with me, have been very much interested, and not a little concerned, the past few days, in reading the newspaper accounts of that tragic situation in York, Pennsylvania, where a young boy fourteen years of age

has just been sentenced to the penitentiary for life because he was a partner in the killing of a man who was a "witch doctor." This little group of most limited minds, of most tragic ignorance, had a little religion, a confined religion, filled with the "bogies" of fear and superstition, a religion that surfeited and smothered them with its narrowness, were the victims of an encroachment of religious philosophy that left them helpless under the motivation of that philosophy, so that they would kill a man, as established by the evidence brought forth in the trial of the three major principals concerned, for the purpose of getting a lock of his hair to bury that lock of hair eight feet under the ground at the rear of their old barn in order that they might break the spell which this man had cast upon them, and for which one will pay with his life, and one will pay with life imprisonment, until one wonders, in an age like this, just who, perhaps, is responsible for the condition under which these facts could be true.

Now, do we need a new religion? My approach to this question will be a constructive approach. I am speaking on the general subject of religion. One may hold this attitude toward every single principle, impression, practice, creed, the Bible, and all the rest that organized religion substantiates as being necessary in order to have any religion at all; one may refuse them all in toto, and yet never lose true religious power, or never sacrifice true religious experience. For the mistake all along has been the mistake of negation. Those who adopt the point of view in religion say you must believe this creed, this book, these practices, these ceremonies, and so order your life in accordance with these practices, otherwise you have no religion. The same fallacy exists in regard to the Bible. How frequently we hear people say: "Unless you believe all the Bible, you might as well discard it all." "Unless you believe every word in the Bible, it is utter foolishness to believe any of the Bible." There is no more fallacious argument than that. None that I know of in regard to religion. None. For the simple reason that the Bible extends over a period of ten centuries. It is not, and never was intended to be a text book of science, of astronomy, of biology. It has never been anything, and never will be, except the recorded history or ideas of the evolution of monotheism. The one central truth that runs through all scriptures is that central dominant motif, and in it, through a period of ten long centuries, mankind, with special emphasis upon the Hebrew conception of monotheism, has portrayed the history of the development of the monotheistic idea. That is, the Bible has, because of the great value of intellectual capacity of various writers, some of whom are unknown, for the best scholarships admit that David only wrote part of the psalms; that no one knows who wrote the book of Job; that the Pentateuch, the first five books of the Bible, were supposedly written by Moses, nevertheless there are fragments of them not written by Moses, for the last book carries with it a specific record of the death and burial of Moses, and it would seem impossible for any man to write with any degree of accuracy relative to his own death and the burial service, and exactly what took place. But because these things are so apparent, and because we know them to be true, it does not necessarily follow that when that great meeting was held that picked up the manuscripts that were extant for the purpose of putting them together in the form of a book, it does not necessarily follow at all that because that was done we are compelled to accept every word in that book as of equal value. There's the point. Not every word in that book is of

equal value, and consequently because we are not asked to accept every word in the book as of equal value, then it does not follow that we are to discard all of the book. There are parts of the book that are supreme in their interpretation of spiritual value and impeachable in the enunciation of an ethical moral program of human life.

Science has been so much of a friend to the liberal attitude in religion that with the continual experimentation, investigation and classification of the scientific attitude, we are able, as never before, to see things and to determine values which have always been more or less obscure, and because we have the allied science there has now arisen, most effectively, that attitude towards religion that we do not need any of it at all; that we, ourselves, are sufficient. Frequently there has arisen a severe criticism of the church and of the creeds. The greatest disparagement that exists between the world of Christianity as a medium for the redemption of the individual, and human society, the discrepancy that exists between the ideal and the achievement of nineteen centuries of history, together with the allied argument of the scientific attitude, has brought a challenge to the whole field of religion that cannot be ignored. The spiritual importance of this challenge is the thing that is commanding the attention of men and women today who do not want to discard religion, who are unwilling to accept an atheistic point of view, who feel that there are depths to sound in their soul that cannot be sounded by the mere technicians of materialistic philosophy. Do you know, I am very much interested in reading, every Saturday evening, the announcements of the religious services and the meetings held in Chicago on Sunday, in our Saturday evening newspapers, and when I look at the announcements of the services for Sunday and read, as I do, every one of them, I am interested to know what my colleagues are discussing. I find a reflection in that of this affirmation: that the people, in spite of all the eradication that science has brought to traditional religion; in spite of that, the people are thirsting and seeking after reality in religion. And the mere fact that we have two hundred and eighty different approaches alone in what we call Protestantism, and the mere fact that we have a large group of societies and all sorts of cults and creeds and isms in our city, and the mere fact that new movements spring up everywhere, and those movements are maintained and churches are built, is to me not evidence of the vacillation of people, of the fact that people do not know what they want. The people do know what they want. Their difficulty is to find a religion that satisfies their wants, that are very definitely articulated in the hearts of the people themselves.

When I hear the generally raised criticism that the people go here, there, and everywhere, to find an answer, I do not criticise them, I compliment them. Every time you go anywhere and visit any new group, or new church, or new organization, or new creed, or cult, to find out what their attitude is, and that is not brought to you merely by the pressure of curiosity but by a real soul hunger, you owe it to yourself to go, and if you find an answer to that hunger in the place you have gone, and you cannot find it in the Peoples Church of Chicago, you owe it to yourself to go where you can find the thing that feeds your soul. I cannot, my dear friends, take the position that is so often taken by religious thinkers and religious leaders that God has spoken once and for all through an established church; that that church is final and, unless you can find your religious expression in that church there will be no religion for you. I consider that to be untrue. There is

no finality in religion. There is no church, no group in religion, that has all the truth, and no group in religion has a mortgage on the truth. There is no organized religion that can say to you: "This is all there is, there is no more." None. The only thing to do in this problem is to keep alive the spirit of inquiry and challenge religion every step of the way. You validate your philosophy with your experience in every other department of life. There is not a single other department of life where you do not validate your philosophy by your experience. Validate your religious conceptions by your experiences. Now, then, what are the positive and affirmative things that the absolutely **open** mind in the realm of religion can accept? We are all familiar with what science has done. There was a time when our conception of God was entirely the anthropomorphic conception, and to many people it is impossible to eradicate an inherent predisposition toward traditional belief, it seems impossible to get out of their mind that anthropomorphic conception. Science has done that. The business of science, as I said last Sunday evening in my subject, is merely to observe and investigate facts for the purpose of determining general principles. That's the business of science, and so science has taken this world that we thought was flat, the center of the universe, poised upon the back of a turtle (we had not the remotest idea what the turtle stood on), this world that we thought was the center of the whole system. Stars were just little things in the sky, the sun went around the earth—you know the old story of scientific progress. Science has changed that, it has gone into the structure not only of the stars, but of atoms, and probably the next great step which will be made by science will be in the study of the nature and structure of the atom, and when science has gone a little further in the matter, science will re-shape our whole point of view in regard to reality and there will be reborn a new philosophical attitude towards the problem of reality. With the re-birth of this problem of reality will come aagin a revaluation of religion, with the result that those who are anxious to maintain a scientific point of view in religion need not find themselves strangers in the household of this church, for it is the premise of our attitude that we accept science in all of its ramifications, and instead of science tearing down the truth of the reality in religion, science is the ally of religion. It determines values in the world of material things, so religion determines values in the world of spiritual philosophy, and these two attitudes converge in results as regards character.

The one who has discarded all the accumulations of the centuries in regard to organized ecclesiastical authority needs not lose his religion. What we need is not a new religion, what we need today is religion. There is a vast difference. There are a lot of people nowadays, in regard to the matter of religion, who feel that they can afford to discard everything of that character and nature and just let the whole matter go. You don't know, my friends, and there is no better day to suggest it than a day like this. You cannot realize, I think, until perhaps you have to realize it thru tragedy, what it means to have an arid, withered soul,—and I am not using the word "soul" in the metaphysical sense at all, I am using it in its highest sense, for I consider the soul as the ensemble of the personality, and to have that high, lofty nature that was built for high things, for beautiful things, for lovely things, for strong, eternal things,—to be so cramped and withered, pulverized, impoverished by merely the negations of religious values because churches, or creeds, have been defective. Why let your own soul wither in spiritual flowering

because some church has failed you, because some creed has failed you? Why prevent the expansion and the evolvement of the spirit because you have been disappointed even in friends? Why let disillusionment destroy for you the best of life, and in these days there are so many of us who, because we are scientific and philosophical, and because we are behaviorists in the reasons of conduct, because we have done all that, we cry "Rubbish! Rubbish! Religion is all rubbish!" My friends, it is not true, and if you have not had an experience in your life, some time you will have a manifestation of the things spiritual. Then you will discover that there is a great reality in the religious attitude towards life. It will come as surely as the night.

This last week, when I was lecturing at Streator, Illinois, I was the guest of my dear friend, Mr. A. H. Anderson. We had crossed the ocean together at the time of the war, and as we sat about his table in the evening, he recalled to me an evening when we arrived in the city of Interlaken, Switzerland. We had come over lovely Lake Lucerne, thru the Brunig Pass to Interlaken, and we had hoped to see the Jungfrau hovering under the golden glory of a sunset, and fortunately we did see the Jungfrau and the exquisitely sublime blending of colorful cast, that hung like a golden blanket of indescribable charm over the Jungfrau. In silence we stood and studied that all too rare picture. Night deepened, the golden glory faded into purple mist and soon night let down her sable curtain and pinned it with a star. Even came, the morning broke, and my first desire, when I left the hotel, was to see the Jungfrau in the morning. I had seen it in the evening, I wanted to see it, not with the lingering, nestling halo of a setting sun, I wanted to see it splashed with the virility of the morning sun. And I came out and could not see the Jungfrau. It was bright daylight, and a brilliant morning sun, but I could not see the Jungfrau. Was the Jungfrau there? What evidence did I have? None, except that I validated my belief that the Jungfrau was there by the experience I had had the night before. Can you form a religious philosophy based on that realization? If you can, you will remake your life, remake the week that is ahead of you. If you can, you will leave this building this morning and go out into the chilly blasts of the morning air with a warm glow and beauty in your soul and you will find it does not pay to quarrel about religion. It does not even pay to say what you don't believe—I have stopped it. I am not going to talk any more about the things I don't believe, there are too many things that I do believe

I heard about a very smart man he was so smart he was all the time telling what he knew, and a friend, observing him, said: "Isn't it too bad that Mr. So and So knows so many things that are not true." No, knowledge does not consist merely in knowing what is not true, true knowledge consists of knowing what is true. So, I say to you of my beloved church, go on with your scientific investigation; go on make up your telescopes and microscopes more powerful.

There is not a single thing that can come from the laboratories of science that we cannot use in reapportioning religious values. The telescope never made a smaller God, it made a larger God. The microscope never limited God, it unlimited Him. The saddest place that the soul can come to is the place King Lear came to. I see him with his beard blowing about him, a frown deepens his eyes. I see the scepter, the emblem of power, in his hand, a man who has spent his whole life doing and giving for his daughters, and in those last moments of his tragic life, we see him staggering from his throne out into the winter of

his discontentment. Why? Because those that he had loved and done the most for had no longer cared. And in this problem of religion, my friends, the final and last analysis is the thing that is sending you hither and thither, from church to church, from one lecture to another, from one meeting to another, looking, groping, grasping, is just this: you are trying to find someone who cares. You are trying to give meaning to your lives. You are trying to find an answer—that's what you are doing. You are trying to find the way. That answer and that way, it is there. The saddest words I know are these—not as the poet has said: "It might have been", no, the saddest words I know are these: "No man careth for my soul." If you can come to that winter and you can look up into the face of whatever is and say: "No man careth for my soul" the state of your misery is unfathomable in its tragedy. And no one need be there, for there is someone that cares; there is an eternal heart. That heart is at the bottom and at the base of the whole structure of the universe, it pumps warm blood into the whole fabric of life. A great, eternal, everlasting principle, and if we put our lives in harmony with that principle we will find that he cares for us. There will be no winter; there will be no night; there will be no dark, if we keep on finding him. So what care we for the machinery of men, for the limited creeds of men, for the warring, fighting of religious sects on denominational emphasis. What care we for the church that says: "We alone are right, and all the rest are wrong!" What care we for the one who says: "If you do not believe this way, you are eternally lost!" I hear another voice; I see another way. A great crowd has come, a motley array of people. I hear the jabbering of their tongues, and above the tumult I hear a voice say: "Master, let us in. We have cast out devils in thy name; we have organized churches in thy name; we have written creeds in thy name; we have founded religions in thy name; let us in." And I can hear the voice, so beautiful, so sympathetic but so firm: "I never knew you, you are strangers to me." And then I hear a weaker voice, with a little bit of weariness in it, and I hear that voice say: "Master, there was someone very cold one day and I gave them my coat; there was someone very sick and I visited them; there was someone in prison and I went unto them; there was someone hungry and I gave them food; there was someone thirsty and I gave them water. I have never founded churches, nor written creeds, nor quarreled nor fought about my way in religion, I have just tried to bring beauty and warmth and love." And I see the face of the Galilean poet brighten and lighten. I hear the sublimity of music in his words, and I hear him say: "My friend, you know what religion is. Enter thou in to the joy of thy Lord."

THE SCHOOL OF RELIGIOUS EDUCATION

The School of Religious Education meets every Sunday morning at 9:30 in Channing Hall. There are classes for all ages. The curriculum is based upon the needs of students and is prepared with a careful consideration of the latest methods in religious education. There is a faculty meeting once a month in which the work of the school is reported and plans for betterment and advancement considered. New teachers and students are being enrolled and the school is having its best year. Parents are invited to attend the sessions and become familiar with the work which is being done. A Cradle Roll has been started and several names have already been added. Parents are asked to register their children in this department where the child is not old enough to attend the sessions.

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REGULAR EVENTS

School of Religious Education Sundays, 9:30 a. m., Channing Hall.
Woman's Club—Every Monday.
Men's Forum—Second Monday evenings, Channing Hall.
Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.
Church Trustees Meeting—Second Monday evenings.

AN APPRECIATION

I am going to publish the following letter from my very dear friend without the knowledge of the Associate Editor of the "Liberal". No one knows except myself of the work which my good wife does for the little magazine. It is almost entirely her work. I know what she will say when she sees this letter and I am already prepared with my answer. She is "one among ten thousand and the fairest of the fair." Here is my friend's letter.

P. B.

Dear Preston:

You are too big a man to be jealous if I tell you that occasionally the most outstanding feature of "The Liberal" is the article or contribution by Grace T. Bradley. I am wondering whether you people at the Uptown Temple take her gifts so far granted that you may possibly fail to appreciate the fact that she is a really brilliant writer, and that the more she writes the better it shall be for all who read what she has to say? She uses a pure diction wrought of words like links in a silver chain. Her phrases have a rhythm of a succession of heartbeats. What she has to say is vital and interesting and moves like sunlight over a field of wheat. You have exchanged "The Liberal" with me now for some years for our "Lighted Cross"; and I want you to let your readers know what I think of your wife's literary gifts, because as far as I know nothing has been said about it in the magazine itself, and that is perhaps, natural since it is your joint production.

Sincerely yours,
Morriston Thomas.
Pastor Ravenswood Congregational Church.

CHURCH NEWS

What a month was January! Every Sunday was a day of inclement weather. Yet the loyalty and interest of the church was admirably sustained. The condition of the ice covered walks prevented many of the older members from being present at the services yet the congregations were unexpectedly large. The record of the month was a great inspiration to the officers and pastor of the church.

The members of the radio audience have been most gracious in their support of the broadcasting. The endless flow of letters which come weekly to the church office are a constant source of inspiration. The broadcasting of the services of the church by Station WMAQ, the Chicago Daily News Station, costs the church $100.00 a Sunday. This is our fifth year of broadcasting every service of the church and in all that time the members of the radio audience have maintained the broadcast. We do not know of any other church broadcast in America of which this condition is true. We extend to the radio audience our deep appreciation for their support and ask that it continue. Dr. Bradley reads every letter sent by the radio audience. Every Sunday he reads two or three over the air during the time of the service. The church desires to be of service to the radio friends. The questions and requests that come in are many and varied. Yet every letter receives a personal answer. We use no form replies or post cards. Our friends of the radio know that each letter is an event in the office and answered to the best of our ability. In Dr. Bradley's lecture trips about the country he is constantly meeting old friends that he has never seen. The experience is delightful. The widened opportunity of the work of the church thru the radio is one of the great experiences of our church. Judging by every angle the unseen audience of the church must reach in to the thousands. Our responsibility is all the greater.

Dr. Bradley announces the following series of Lenten Sermons:

"Adventures In Living"

Sunday Mornings 10:45 o'clock

March 3—"What Does Life Mean?"

March 10—"Adventure in the Modern World".

March 17—"The Development of Personality".

March 24—"Life—Adventure or Pageant"—Palm Sunday.

March 31—"Indestructible Life"—Easter Sunday.

"The Quest of Happiness"

Sunday Evenings—8:00 o'clock

March 3—"Is Happiness the Objective of Life?"

March 10—"The Quest and Beauty" tribute to Michaelangelo.

March 17—"The Quest and the Good Life"

March 24—"The Quest and the Modern Home".

March 31—"The Quest and the Discovery of Truth".

"Toward an Understanding of Jesus"

Easter Week Services—Evenings 8:00 o'clock

March 25—"Who was Jesus—Man or God?"

March 26—"If Jesus Came to Chicago?"

March 27—"Why did Jesus Choose Judas?"

March 28—"Why was Jesus Crucified?"

March 29—"Was Jesus a Failure?"—Good Friday.

Holy Week Meetings

For the first time in the history of the church Dr. Bradley will preach every night during Holy Week in the Peoples Church Chicago at 8:00 o'clock sharp. The Chorus Choir will sing and Mr. Walter Flandorf will be at the organ, Mr. Emerson Abernethy the director of music has prepared a very beautiful program of music. The services will be one hour in length and will be of a devotional nature. A general invitation is extended to all. The subject of the addresses will be "Toward An Understanding of Jesus". The subjects are as follows:

March 25—"Who was Jesus—Man or God?"

March 26—"If Jesus Came to Chicago?"

March 27—"Why did Jesus Choose Judas?"

March 28—"Why was Jesus Crucified?"

March 29—"Was Jesus a Failure?"—Good Friday.

At the Cort Lenten Meetings to be held every noon in the Cort Theater, downtown during Holy Week Dr. Bradley will be the preacher. It is hoped that a large number of the friends of this church will attend.

After the Good Friday Night Service in the church Dr. Bradley will meet the members of the Easter Class of New Members. We are expecting a class of 150 new members, a $10,000 offering and the greatest day in the history of the church on Easter Sunday.

The parents who have children who wish to have them christened are asked to present their names during the week preceding the Sunday of Christening. On Palm Sunday children will be christened and the parents are asked to make arrangements at the church office. It is hoped that after the christening the parents will enroll the children in the Cradle Roll department.

Dr. Bradley kept the following engagements during the month of January:

3—Address, Kiwanis Club of Chicago.

4—Address, Unity Church, Oak Park.

6—Morning, sermon, Peoples Church.

6—Evening, sermon, Peoples Church.

8—Address, Streator, Ill.

9—Address, Consistory Temple.

10—Noon, address, Chicago Woman's Aid.

10—Annual Banquet, Peoples Church.

13—Morning, sermon, Peoples Church.
13—Evening, sermon, Peoples Church.
14—Morning, address, Bartlette Company.
14—Noon, address, Isaac Walton League.
14—Afternoon, address, Woman's Club.
14—Afternoon, meeting Chicago Public Library.
14—Evening, meeting, Board of Trustees, Peoples Church.
15—Meeting, Trustees, Peoples Church.
15—Meeting, Young Peoples Club.
16—Address, Chapter, Uptown Temple.
17—Address, P. T. A. Association Elmhurst.
18—Address, Racine, Wis. (High School Dedication).
20—Morning, sermon, Peoples Church.
20—Evening, sermon, Peoples Church.
21—Address, Bartlette.
22—Address, Woodlawn Woman's Club.
23—Address, St. Paul's Church on -the-Midway.
24—Address, Altrui Club, Jefferson Park.
27—Morning, sermon, Peoples Church.
27—Evening, sermon, Peoples Church.
28—Address, Laymen's League.
30—Address, Bartlette.
31—Address, Hammond Chamber of Commerce.

FUNERALS

Jan. 5—Mrs. Council Greeley—Interment—Oakwoods.
Jan. 7—Mrs. Caroline Kempton Sherman— Interment Graceland.
Jan. 7—Mr. James I. Burton—Interment—Rosehill.
Jan. 14—Miss H. Ingvia—Interment—Graceland.
Jan. 18—Mr. A. Frederick Brown —Interment —Graceland.
Jan. 22—Mr. David Wilson—Interment—Rosehill.
Jan. 26—Mrs. James A. Larson —Interment—Oakwoods.
Jan. 29—Mr. James Edgar Brown—Interment—West Virginia.
Jan. 30—Mr. J. J. Johnson—Interment—Graceland.

WEDDINGS

Jan. 2—Frank Y. Lem and Fannye V. Joe.
Jan. 5—Richard Martin Block and Louise Bernice Hall.
Jan. 5—Joseph A. Hager and Margaret Walbaum.
Jan. 5—Rudolph J. Selke and Adelyn Robson.
Jan. 7—Arvid V. Kallen and Elaine N. Geidel.
Jan. 9—Arthur M. Johnson and Elizabeth M. Munde.
Jan. 12—William J. McKenna and Elsa Wadsworth.
Jan. 12—Dr. Wallace E. DeWitte and Freda M. Pike.
Jan. 16—Robert Hoover and Caroline Eckerle.
Jan. 19—Earl F. Strong and Ellen M. Raymond.
Jan. 19—Frank L. Rein and Bernice McLean.
Jan. 21—Henry Webber and Marion Claire.
Jan. 24—John McKinlock and Mary L. Quinlivan.
Jan. 25—Franklin G. Floete and Mildred Swain.
Jan. 26—Frederick S. DeVeny and Olga S. Peterson.
Jan. 26—A. R. Gentry and Mary Kalnza.

THE LAYMEN'S LEAGUE

The Laymen's League held a very successful and interesting meeting on the evening of January 25th. Dr. Bradley spoke on "The Future of the Church". It was the first meeting at which the members decided to have a dinner with the program. The success of the affair has determined the policy and from now on the men will have a dinner together preceding the meeting. At this meeting the men present raised $3,300 for the church building fund. The interest was intense and the response was most unusual. The new officers of the League have started off

their year's work with a renewal of enthusiasm and awakened interest.

On the evening of February 25th another dinner-meeting was held at which 200 men were present. The interest in this organization portends the time when it will be one of the most influential groups in the church life. Dr. Bradley was also the speaker at this meeting. His subject was "Mussolini and the New Papal State." Several new members united with the church at this meeting. A very fine dinner was served and the evening was a very pronounced success in every way. These meetings are giving the men of the church and congregation an opportunity of knowing each other and of becoming familiar with the work which the church is doing.

The next meeting will be held on the evening of April 1st. There will be a dinner preceding the meeting. The speaker of the evening will be Dr. Bradley and Judge Frank Comerford. Judge Comerford who is making a splendid name for himself in the administration of his court and whose influence is being keenly felt in the life of the city, is an old friend of the church and its pastor. Every man in the congregation and the radio audience is invited to this meeting. Those who plan to attend the dinner are requested to call the church office, Longbeach 6878, and give their reservation to the church secretary, Mrs. Harrison. The names of the officers of the Laymen's League are published on the Directory Page of this magazine. Any of them will be glad to give information about the work of the League and its programs.

Milton Fitch,
Secretary.

THE UPTOWN PLAYERS

Playing to the largest attendance of the year, the Uptown Players presented Channing Pollock's "The Enemy" on February 20 and 21. The devotion to histrionic ideals with which a cast practically entirely new enacted the vivid scenes, constituted a great mark of praise to the director, James Griffin.

Outstanding among the characterizations was the work of Matthew Riley, who as the peace loving, placid Dr. Arndt, set up a picture of tolerance which went afar from the confines of Channing Hall.

Louise Tonneson, a new comer among the players, interpreted Pauli Arndt, the young married daughter, sweeping through her role with a naivete delightful and astonishing. Another member in debut was Milton Klein, playing opposite Miss Tonneson, forming a sympathetic complement.

Mrs. Sari Szekely, a newly found actress with a keen and lively sense of theatrical humor, played her Baruska with an adroitness that greatly enhanced the more serious phases of the play.

Betty Oglin did a serious and convincing piece of work in the part of Mizzi. Always playing to the greater glorification of the Players, Arthur Bluhm took the assignment of Jan, who returns from the war impaired in body and mind.

George Gairing, taking his role to the highest climax of the play, revealed a host of hitherto unrecognized talent. His work is especially deserving of comment. Others, too, threw large quantities of ambitious talent into the scales, including Everett Prechell as Bruce Gordon, Newman DuMont as August Behrend, the fiery old profiteer, and tiny Jeanne Bluhm, as Kurt.

The significant aspect of "The Enemy" lies in the fact that this play, with all its seriousness of message, drew the largest house of the year, a fact entirely in keeping with the largest crowd of last season's program, which appeared for Ibsen's "The Doll's House". These two plays establish the worth and drawing power of serious drama in the little theater, despite the seeming frivolity of the professional stage.

THE YOUNG PEOPLE'S CLUB

Within the environs of this church are a group of people who are quite determined that they should be heard from. Determined to be heard from in that they expect in the near future to do certain things that shall reflect much credit unto themselves not only, but to this great church which they love so much. These are the young people.

I feel as "A Stranger Among Friends," said one young man in his first presence at the Discussion Group of the Young People's Club. This was a good beginning. This means growth for that group.

The Discussion Group is that branch of the Young People's Club which might be termed the brains of its body. It meets twice a month with the purpose of giving the young folks an opportunity for self-expression with hopes that other avenues might be opened, such as paving the way for social contact among idealistic and altruistic young men and women.

Having disposed of such subjects as Free Will, Marriage and the Kellogg Treaty, they Sunday before last, February 3rd, discussed Spiritualism. Many of the Spiritualist friends were there and a lively but very tolerant afternoon was passed. Tolerant, we say as you must realize that there were very conflicting opinions held by adversaries, pro and con, of Spiritualism. It was very profitable, the exchanging of all these ideas and we sincerely hope all future meetings of this versatile group will continue along the same broad line of tolerance. That is the spirit of this church. Now, should the Spiritualist friends come along and accuse us of possessing a "spirit" after all, then in conformity of our church atmosphere as above expressed, we shall gladly admit it.

But the social side has not been neglected. Sunday, February 10th, a supper was held in Channing Hall by the Young People's Club. A very enjoyable time was had, excepting perhaps, for those unfortunate ones who had to stay after and clean up the dishes. However, I am told they put on much speed so as to be able to be on time to hear Dr. Bradley on "Jews of Fiction and of Fact."

And then on February 12th a Valentine Dance was given, which was not attended too well. Can it be that we are losing all "sense of frivolity?" But on March 12th you will have an opportunity to make up for this as it will be a "hard times dance," not necessarily requiring tuxedos or evening dress, you know.

And then it will not perhaps be amiss to mention The Young Thinker, a mimeograph monthly the Young People are putting out. The first issue was gotten out February 10th and Dr. Bradley announced the same over WMAQ, with the result that subscriptions have been coming in and also requests for copies as far away as from Iowa and Wisconsin.

These in the main, are the doings of the Young People during the last month. But they have a bigger and better program for the near future. Watch them!

THE WOMAN'S CLUB

In spite of these raw, cold winter days the Woman's Club has had a splendid attendance for every meeting. An outstanding event was the Mid-Season Luncheon held Jan. 28th at The Illinois Woman's Athletic Club.

This Annual Mid-Season Luncheon is an affair always looked forward to as something extra special, and this time no one was disappointed. Over two hundred sat down to luncheon at the Illinois Woman's Athletic Club. The guests of honor were: Mrs. Frederick Justice, Pres., of the Edgemere Club, Mrs. David Davies, Pres. of the North Shore Club, Mrs. Strauss, chairman of Literature of 9th Dist., Miss Florence Mellum, Pres. of the Uptown Players of The Peoples Church, Mrs. Dora J. Reynolds, Pres. of the Ninth Dist. Federation of Woman's Clubs, Mrs. F. M. Tuck-

erman, Federation Chairman, Park Ridge Home for Girls, and Dr. Preston Bradley.

All of these were introduced by our own president, Mrs. Hermsdorf, with her usual charm, each making a few suitable remarks when introduced. Following the luncheon a program of unusual merit was given in the spacious assembly room, Mr. James Griffin being the artist. Miss Bernice Kachler, pianist, accompanied Mr. Griffin in some of his poetical readings, and also gave a solo number in excellent style. Mr. Griffin held his audience spell bound with his interpretative readings, giving for the first half of his program selections from Women Lyricists of Contemporary Poetry, and the latter half the dramatic reading of Raphelson's three act play "The Jazz Singer." A wonderful afternoon that will long remain in the memory of those present.

Two noteworthy programs in the Educational Dept. for Feb. occurred Feb. 4th and 18th. The Philosophy of Schopenhauer with Mrs. J. H. Johnson as chairman proved very interesting. And Drama Day with Mrs. Gertrude Needham chairman, giving a very fine paper on "The Dramatic Interest of Lincoln's Character." On this same day we had double cause to be proud of our Drama Chairman for after luncheon Mrs. Needham presented for the first time her original one act play "A Woman's Way," taking the lead herself, she was assisted by Mrs. Geo. Schulten and a delightful small child. The play had a heart appeal and Mrs Needham charmed her audience. A small fee was charged for this program and the proceeds were given toward the prize money offered by the State Federation of Woman's Clubs in the "All-State contest of Original Plays and Poems." The Woman's Club of The Peoples Church was very happy to do their share in giving stimulant to creative spirit. We hope that some of our own members will enter this contest.

IN MEMORIAL

The passing of Mrs. Frank A. Gould on Feb. 5th came as a shock to her many friends. While she had been in poor health for some time, still she had been among us just prior to entering the hospital two weeks before her death. Mrs. Gould was an old friend of the Peoples Church, and a good friend. She came into fellowship with the Peoples Church sixteen years ago, shortly after becoming a member of the Church and of The Woman's Club, she has been an active and loyal member ever since. She was an indefatigable worker when work was to be done. If tickets were to be sold—she sold them in numbers; if donations were to be secured—she went after them —and got them. Always a cheerful "go-getter" where her Church or her Club was concerned. She was kind, thoughtful and generous. She loved flowers and the out-of-doors. Many a stay-at-home or shut-in benefited by her country rambles, for she never failed to bring back wild flowers, or fruit. Many a child at Christmas time will remember her as a Lady Bountiful. Such an one leaves a lasting memorial in the memory of their friends!

February 8th at two o'clock in the afternoon Mrs. Gould was brought to the Church, there to rest for a little while in the place which had been dear to her, amid flowers and friends, while the Pastor she had loved and revered these many years spoke comforting words to her loved ones, and kindly words of her. Mr. James Griffin whom Mrs. Gould had watched grow from boyhood into manhood and of whom she was very fond, sang "Goin' Home" and "At Eventide."

Mrs. Gould was taken to her old home in Clinton, Iowa, for interment.

The sympathy of the friends in the Peoples Church goes out to Mr. Gould in his bereavement.

G. T. B.

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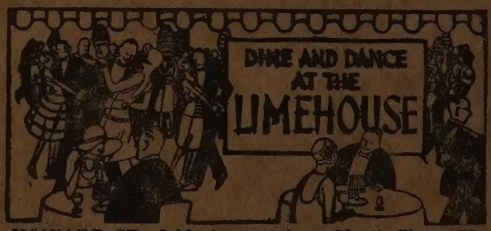

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